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only by chiefs, the last who wore it being the maternal grandfather of my informant Calixto daueru'kj. This is evidently the same object that Bates describes: "The chief wears a head-dress or cap made by fixing the breast feathers of the Toucan on a web of Bromelia twine, with erect tail plumes of macaws rising from the crown." In his plate, the man leaning against a house post is evidently the chief with his regalia. 292 [237]

Artificial Body Deformation

The manner of cutting the hair was formerly the same for both sexes. It was trimmed straight across the forehead just above the eyebrows, the rest, which was never cut, being allowed to fall free to the shoulders and sides. All old portraits confirm this. For work, the men rolled up their long hair in back, confining it by means of a twist of hair from below the bun. Others braided it into a pigtail, rolling this up and securing it with a strip of envira. 302

The hair was smoothed with a small comb (tu:/mi°), the teeth of which, made from the frondstalk of the anajá palm, were fastened by fibres interlaced ornamentally between two pairs of twigs. The last Indian who knew how to make these combs died a few years ago. Today the Tukuna wear their hair in Neobrazilian style and comb it with purchased combs. A few Indian youths follow the custom of allowing their hair to grow exaggeratedly over the forehead and combing, or rather tossing, it all to one side. The beard is not plucked, and thick eyebrows are considered handsome. [413] [177] [826]

Many Indians, especially the girls and children, are never completely free from lice, which, however, are not permitted to increase too much but are scrupulously captured and immediately eaten. But there are many individuals of both sexes who carefully keep themselves free of these parasites. 515

Ear piercing.—Formerly the Tukuna pierced the ear lobes of girls as often as those of boys, but nowadays only boys undergo the operation (paiči'ni). It is performed during the same ceremony in which the hair is plucked out from children, which formerly took place when the child was two years old; today it occurs at four years of age or over, the implement being a needle made of a bone of the parauacú monkey. The child's paternal aunt pierces the lobe with the instrument, while another relative grasps the point as it emerges on the other side and finishes drawing it through. In the hole thus made they insert a cotton cord and apply a bit of crushed round pepper (më'ë). No diet is imposed upon the victim, but he is prohibited from fighting with his companions lest the puncture suppurate and [the boy is told] become "the size of the head of the one with whom you fought." 304 852

Formerly, both sexes commonly put into the hole small plates of white wood (*ochroma*, according to Tessmann). On ceremonial occasions they wore in the ears small wands, the tips in front decorated with the red and black feathers of a small bird, the pore'në, the other end encircled by heron plumes. From this wand there hung a small plate of brass (pë'ru-pë'ru), half-moon shaped for the men (like a quirieá, fig. 4, *a*), triangular for the women. I do not know of what material these small plates were made before the Tukuna knew of brass. Even today the girls use these ear decorations at puberty ceremonies (pl. 12, *k*). 301 [237]

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844 held behind on the hammock, and the woman assistant embraces her from behind. The umbilical cord is tied with cotton thread and cut with a small sliver of bamboo or canna brava. Even today an iron instrument is not used for this purpose. The wound is lightly cauterized, being touched once or twice with charcoal from a small tree gnawed round in circular fashion by a certain insect. The afterbirth is called na:'ana/(mouth) "because the child in the maternal womb nourishes itself by it"; it is buried at the place of birth.

847 *Infanticide.*—Infanticide immediately after birth occurs, though rarely, and then usually of an unmarried woman's offspring, the child being buried alive. In general, the Tukuna consider it a great sin, which ta-ë' will surely punish. An Indian I knew whose unmarried daughter became pregnant suspected her of planning infanticide and threatened her with death should she carry out her intention. Another reason for infanticide is that the child is "disqualified." For example, when dɔ'tanɨna had a child by a mestizo, the son of a Tukuna woman, her own father did not wish her to raise it, hence she buried it alive. After death an [775] infanticide ascends to heaven with the child's corpse held crosswise in her mouth, "like a bitch carrying her whelp."

842 Many Tukuna fathers show an exaggerated preference for male children, to the detriment of daughters. I once, quite intimately, observed the disgust of a couple with their first-born, merely because it was a girl; they became vexed to the point of planning to kill her some weeks after birth. However, the mother's brother, as protector of his niece, reproached and threatened the couple so unmistakably that they never again dared discuss the subject.

846 *After the birth.*—The newborn child's mouth is immediately cleansed and the 856 skull is manipulated, being pressed laterally between the fingers into the proper shape. The infant's body is washed in tepid water, the mother's in hot water. With a little stick a bit of the umbilical blood is rubbed on the child's cheeks so that they may become ruddy, just as a little of the first feces is rubbed on the eyebrows to make them grow thick and black, a feature very much esteemed. The Mongoloid birthmark on the skin of the sacral region is also attributed to these first feces. After the hammock and the mosquito bar are taken down, the platform is knocked apart, the tururí cloth is buried, and the midwife, followed by the mother, carries the child to the house.

751 Even before the birth the midwife takes care to scrape genipapo, with which 846 the child is painted from head to toe on the first day, an old custom instituted by the culture hero dyai' (see p. 128). This is considered an efficient protection against any evil that might befall the newborn infant. It is also the custom to [301] thread small bits of the root of a grass called ma'i"a-arɨ-ĕu'pɨ (*peripery* [?], "of otter") as beads, tying them around the child's wrist and hand.

846 Father and mother must be cautious and must diet until the umbilical cord drops off. The mother sallies forth from her mosquito bar only to attend to her necessities and to bathe herself with tepid water; both parents eat only small fish, small birds, bananas, and manioc cakes, avoiding all acid foods. Except for going to the river to bathe, the father may not leave the house grounds, and he is for- [826] bidden to touch a firebrand, a paddle, an ax, or a bow. If he touches his bow, the child will develop a crooked spine and become a hunchback.